CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, OCTOBER 25, 1822. No. 11.

Religious.

From the Rev. Newcome Cappe's Sermons.

On the Solicitude of a Minister for the Christian attainments of his flock.

II Cor. xiii. ix.

And this also we wish, even your perfection.

That perfection is the great end and object of the Christian ministry, we have endeavoured to illustrate much at large. Give me leave now to speak to you a little more distinctly respecting some things which have been but slightly mentioned; I mean the motives and reasons by which the faithful ministers of Christ are induced to make the perfection of his disciples the subject of their wishes, of their cares, and of their intercessions for them.

In the first place, my brethren, we will not dissemble that we wish it for our own comfort, and for the honour of our own ministry.

If Christ be preached, whatever be the principle which actuates the preacher, his faithful ministers rejoice. If Christ be preached successfully, whoever be the instrument, they rejoice. If your profiting appear unto all men, the great end of the Christian ministry is attained, and it is comparatively of no moment by what means you grow in grace; it is not solicitously or invidiously inquired, who hath planted? who hath watered? The means of the increase are of small importance; the ministers of Jesus rejoice in the increase itself, and thank God that religion grows and flourishes within you. Yet, surely, while they prefer to God their sincere and fervent prayer, that all the means of grace, that all the instruments of salvation, that all the opportunities of improvement may be blessed to your edification and comfort, they may be forgiven if they wish that a blessing may attend their own endeavours; forgiven if they pray that *they* may not run in vain, nor labour in vain. Wherever the sentiments of christian charity prevail, it will not be thought enough that all men be good and happy; in that heart there must be found a sincere desire to contribute something to their virtue and their happiness. But if the bonds of gratitude be added to the ties of charity, as they must ever be where brethren dwell together in unity, that desire will be increased, and much satisfaction will be wanting, till there be reason to believe that much benefit has been received.

Can you, my friends, be unconcerned about the success of any enterprise in which you have ardently engaged? Or are you least concerned for the success of those undertakings which are most laudable and most important? Is it no joy to you when they go on and prosper? Is it no discouragement or affliction when they are opposed, or traversed, and defeated? Have you undertaken to instruct, and is it a matter of indifference to you whether ye be heard or not heard? Have you no interest in the knowledge and improvement of those who attend upon your instructions? Is it as much for your comfort, as much for your honour, that they abide in ignorance and incapacity, as that they are daily growing wiser and more able? Have you undertaken in any business to admonish of an error, or to correct a wrong proceeding; and is it equally agreeable to see none, or to see much fruit of your labours? Have you undertaken in any art or accomplishment to improve and perfect, and would it give you any satisfaction to give up your charge in the same condition you received them? Their attention would encourage, their progress would rejoice you; and if public notice must unavoidably be taken of their attainments, or a public inquiry made respecting them, you would not on this account be less interested in their progress: you would esteem it a just matter of regret both to them and you, if others were preferred before them; you would *wish*, at least, that they should stand first in the place of honour and respect; you would wish that it should appear that your friendship had aided their attainments, and that their diligence had made the most of your friendship.

Are then the ministers of the gospel, only, of all men under obligation to divest themselves af all concern about the issue of their undertakings? Are they under obligation to put off their nature? Is it a crime that they should have any cares and wishes about the comfort and the honour of their ministry? Are they bound to confine all their thoughts to the discharge of their own consciences, and the delivery of their own souls? Is it possible that where it has been undertaken willingly, and of a ready mind, it can be a matter of no moment to them, provided they be found faithful to their charge, whether you have been the better for their ministry? Is it possible that where they have been moved with a sincere desire to promote the interests of pure and undefiled religion, they can see without regret the interests of religion languish and dying in their hands? When, with their best ability and the best intention, they have prolonged, and renewed, and prolonged again their labours for your benefit, do you think they can come to you unconcerned whether you will hear or whether you will forbear?

Is it enough, are they satisfied, is their joy complete, that they have said to you what you *ought* to hear, and left you without excuse if you forbear to attend to their admonitions? When with care, and caution, and impartiality, and diligence, they have searched the Scriptures to see whether their thoughts be true; when they have cheerfully and vigorously employed their talents to set the truth in a clear and inoffensive light, can it be a matter of indifference to them whether your prejudices and errors still prevail? When they have been revolving in their minds all the means and motives by which they may assist you in the practice of your duty; by which they may stimulate you to abound in good works; by which they may encourage your perseverance in them; by which they may aid your progress in the divine similitude, and kindle in you the holy emulation to excel in all things that are truly good; when, with all their heart, and soul, and mind, and strength, they have been labouring to make their counsels plain and useful, and to propose their arguments in such a manner as most powerfully affects their own minds, and appears to them most cogent and persuasive; can they count themselves happy in your inattention and resistance? Can they reflect with pure and unimbittered pleasure on their labours, for that they have done all they could do for you, though you "refused knowledge and would not choose the fear of the Lord?" When they have done all in their power, they have nothing to censure in themselves; but the very principle that engaged them to make every effort, must fill them with regret and anguish when they find that their best exertions, and their last labours, are in vain.

If you be careless and insensible, it is not so with the faithful ministers of Jesus; and your carelessness and insensibility are by no means the lightest of their afflictions. That their counsels have been just, cannot be the same thing to them as if they had also been successful; that they have done their duty, cannot be the same to them as if you had likewise done yours. That weeks, and months, and years should pass away, and so little fruit of their ministry appear; that from one sabbath to another the good seed of God's word should be so regularly sown by them; that much of it should fall by the way side, and on stony ground, and among thorns and weeds; that so little of it should spring up, and so much less of it come to maturity; that after so many exhortations to repentance, sinners should still need to be addressed as sinners; that after so many trials and endeavors to bring them to the knowledge of the truth, the ignorant should still remain in ignorance or in bondage to prejudice and error; that after much suggested to strengthen and encourage them, the weak and feeble should continue weak and feeble still; cold affections, still cold; wavering resolutions, still wavering; good purposes from time to time deferred, still unexecuted and postponed; some growing old, and yet not great in virtue; all their improvements languishing, their good principles stationary, as if they were tired of their duty, and weary of well-doing; all approaching nearer to the end of this probationary state, yet not sensible that their days grow greater in value as they lessen in their number; all approaching nearer to that awful moment when they must give up their souls and their account, and yet not at all more sensible to the importance of that great solemnity: these things, my brethren, are not refreshments to the ministers of religion; these things do nothing to make their labours pleasant, and their burdens light.

They would not that all they have to say to God on your behalf should be in supplication and in tears; they would wish to have something for which to thank God on your account. They find no comfort in the contempt and inefficacy of their ministry; no joy in the prospect of being called to testify against you; no triumph in the thought that they shall go alone into the kingdom of their master. When the great Lord of the harvest shall appear, and summon all the labourers of his vineyard to give account of their conduct and success, whose appearing, think ye, will be the most glorious and joyful, his who comes accompanied but by his own fidelity and good meaning, or his who shall present many unto Christ by his ministry, redeemed from the power of sin?

EXTRACTS FROM THE TRINITARIAN REVIEW.

A Sermon on the worship of God authorised by the Scriptures, divided into several sections.

SECT. I. A "STRIKING DIFFERENCE" ILLUSTRATED.

"How striking must be the difference between worshipping one God in three persons, and worshipping God in one person only?"

This impressive and pertinent language is found recorded in the memorable "Address to the Churches on the subject of the Trinity," by the General Association of New-Hampshire. These well chosen words contain an important sentiment, namely:—

That there is a very striking difference between worshipping the one God as three persons, and worshipping God as one person only.

Men of the most opposite opinions in other respects will agree in this sentiment; for *one* person cannot be *three* persons, nor *three* persons but *one* person. If God be *three distinct persons*, it must be very erroneous to conceive of God, to speak of God, or to worship God as "*one person only.*" On the contrary, if God be "*one* person only," it must be highly improper to *conceive* of *him*, to *speak* of *him*, or to *worship him* as *three* persons.

That we may more clearly perceive this "striking difference," let us attend to the meaning of the terms by which it is expressed. The phrase "one God" naturally conveys to the mind the idea of "one person only," the same as *one King* or *one Father*. The word "*person*," as commonly used, means one intelligent Being. In this sense *three persons* are *three intelligent Beings*. But when we say "one God in three persons," the term *persons*, it is said, is used in a "mysterious sense." The authors of our text say, "We believe the Father, the Word, and the Holy Ghost are persons—but they are persons in a *peculiar* and *exalted* sense." They do not however inform us, whether by "persons in a *peculiar* and *exalted* sense," they mean something *more*, or something *less*, than *real persons*. But if the *three* are not proper persons, but persons "in a mysterious sense," that unknown sense of the word must be ascertained before any man can tell what is intended by "one God in three persons." So long as the meaning of the term persons is a mystery, the meaning of the proposition which asserts that God is three persons, is just as intelligible as it would be by substituting the phrase *three letters* for "three Persons."

Suppose I should say, we ought to worship the one God in *three letters*. By *letters*, you would say, are intended *alphabetical characters* or *epistles*; and then demand in which of these senses I use the word. I reply, they are *letters* "in a peculiar and exalted sense"—the doctrine is a sacred mystery which cannot be explained, but it must be believed! Now who would be the wiser for all this? Who would know what I worship under the terms *three letters?* If I cannot explain my own meaning, how are others to know what I intend?

It is precisely so in respect to worshipping "one God in three persons. As no one can tell what is meant by the phrase three persons, as used in this case, no one can tell what is worshipped as three persons. As far as we have no definite meaning to the words we use, in characterising the object of worship, or under which we profess to conceive of that object; so far our views must of course be confused, perplexed, indeterminate, and useless.

On the other hand, when we "worship God in one person only," we use the word person in a sense that is understood. We may then conceive of God as one proper, perfect, intelligent Being. Our conceptions of God may be as far from confusion as our views of Gabriel, or of any other unembodied intelligence. Our minds are not perplexed with the incongruity of the terms by which we characterise the object of worship; and we can worship him with the understanding, "in spirit and in truth."

The "striking difference" between worshipping God in one person only," seems to be nearly the same as that mentioned by our Saviour between the worship of the Jews, and the worship of the Samaritans. To the woman of Samaria he said, "Ye worship ye know not what; we know what ye worship."

This "striking difference" may be discovered in the prayers of those who profess to worship "one God in three persons." In the beginning of their prayers, they address God as one person only. His perfections they adore, to him they confess their sins, to him they make supplication; him they thank for sending his Son to be the Saviour of the world; to him they pray that his holy spirit may be poured out among them. But before they say "Amen," something must be introduced to show that they have not forgotten their creed; something which imports an entire change in the object of worship from one proper person to "three persons in a mysterious sense;" from he to they, or him to them. The Son and Spirit of the One God are now brought to view as two distinct persons, each of whom is represented as equal to the "God and Father of our Lord Jesus Christ." That God who was addressed as one person at the beginning of the prayer is doxologised as three at the close; or at the close they introduce another God as different from the first, as three distinct persons are different from one. I have therefore no occasion to state how Unitarians pray, to illustrate the striking difference between worshipping one God in three persons, and worshipping God in one person only." The extraordinary examples of Trinitarians afford a "striking" illustration.

In view of this "striking difference," must it not be evident that there is a glaring impropriety in the worship of Trinitarians as to the forms of speech they use in their addresses to God? Whether the fault be in the former part of the prayer, in addressing God as "one person only," or in the latter, when they introduce a "three-one God," I shall not now undertake to say. But as there is such a "striking difference" in the two forms of worship, it is pretty certain that the one or the other ought to be laid aside.

In view of this "striking difference," it becomes us all with humility of heart, to make our appeal to the Bible, that we may ascertain which of the different forms of worshipping God, is authorized by his word. As the point in question is of high importance, it is not to be supposed, that the Scriptures have left the subject involved in obscurity. We have on record a multitude of approved examples of prayer and praise. From these you may unquestionably obtain light upon the present inquiry, and determine what forms of worship are pleasing to the living God. If it be his pleasure that men should worship him as "one God in three persons," we may expect to find all the approved examples of prayer and praise decidedly in that form. But if it be his pleasure to be worshipped as "God in one person only," we may expect that all the approved forms of prayer and praise are correspondent with that idea.—For we are not to expect *approved* examples agreeing with each of two forms of worship, between which there is such a "striking difference."

In regard to the petitions or addresses to Jesus, as the Son of David, or as the Messiah, or as the Lamb of God, or as the Son of God, nothing can be determined from them, as to the manner in which the Supreme Being is to be addressed by us. For in no one of these instances was he addressed as God, but as one commissioned and sent by the Most High. To decide the important question whether God is to be worshipped as *three* Persons, or as *one* Person only, we should pay strict attention to those forms of prayer and praise which were unquestionably addressed to God as the "supreme object of adoration."

The following is the Covenant, lately adopted by the *First Congregational Church* in Providence, R. I.

We, whose names are undersigned, do humbly and solemnly devote ourselves to the service of God, in Jesus Christ, through the Holy Spirit.

We profess our firm belief in the sacred scriptures, as containing the revealed will of God, and engage to take them for our sole and sufficient rule of faith and practice.

We do covenant and engage to and with each other, that in consequence of our relation to the visible kingdom of the Redeemer, signified by our baptism, we will walk together as a Christian Society in the faith and order of the gospel—agreeably to the laudable practice of the *Congregational* Churches in New-England.

And we do farther engage that we will endeavour ourselves, and, so far as in our power, will strive to induce all under our care, to live in all good conscience towards God and man;—professing ourselves to be in charity with those of every communion, who love the Lord Jesus Christ in sincerity and truth.

For the faithful performance of these engagements, we depend not on our own unaided strength, but on the assistance of the divine spirit, which is promised to all those who sincerely ask it.

We rely for the pardon of our sins, and our future and final salvation, on the mercy of God, as declared to us by Jesus Christ. And we beseech our Heavenly Father to strengthen us, and to enable us to keep this our covenant inviolate; and, at last, to unite us to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

Rev. Dr. Cotton Mather's Observations upon Reformation.

"The truth is, the reformation that came on when the Romish Anti-Christ had passed through his time, and his two-times, and was entering into his half-time, was little better than an half reformation.

"The reforming churches, flying from Rome, carried, some of them more, some of them less, all of them something of Rome with them; especially in that spirit of imposition and persecution, which is too much cleaved unto them all.

"The period hastens for a new reformation, wherein it is likely that our holy Lord will, in some degree, reject all the parties of Christians at this day in the world; and form a new people of good men in the several parties, who shall unite in the articles of their goodness, and sweetly bear with one another in their lesser differences; leaving each other to their divine illuminations.

"Piety will anon be the only basis of union in the churches of the revived, refined, reformed reformation; and pious men in several forms will come to love and live as brethren, and the purged floors of our saviour will be visited with tokens of his presence that shall be very comfortable."

A recommendation to Inward Retirement.

As soon as thou wakest, endeavour to get thy mind retired into a pure silence from all thoughts and ideas of worldly things; and in that frame, wait upon God to feel his good presence, to lift up thy heart to him for preservation during the day, and thus commit thy whole self unto his blessed care and protection. And when thou goest to rest, strive as in the morning to feel his good presence near thee, and therein retire before him, and carefully examine thy actions during the day, that thou mayst, if there be cause, so humble thyself in his sight, as to be enabled to close thine eyes under a sense of his forgiveness and love.

When thou art assembled with others in the family, to read a portion of Scripture, or any religious book, fix thy attention on the subject before thee, in order to receive benefit from it.

Thy mind on these occasions being quieted and collected, when the reading is ended, endeavour to feel after an awful sense of the Divine Being: and under that impression, strive also to feel a grateful heart, for the blessings thou enjoyest.

Be especially careful not to look about, nor to suffer thy mind to be attracted by outward objects at religious meetings, or when more privately collected, to silently retire before the Lord; but on all these occasions, humbly seek for his help and strength to perform acceptable worship "in spirit and in truth."—*See John* iv. 23. *Selected.*

REASON AND REVELATION.

"Reason is natural revelation, whereby the eternal Father, of light and Fountain of all knowledge communicates to mankind that portion of truth, which he has laid within the reach of their natural faculties. Revelation is natural reason, enlarged by a new set of discoveries, communicated by God immediately, which reason vouches the truth of, by the testimonies and proofs it gives that they come from God. So that he that takes away reason to make way for revelation, puts out the light of both; and does much the same, as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope." *Locke's Essay.*

On the search of Truth.

"He that would seriously set upon the search of truth, ought in the first place to prepare his mind with a love of it. For he that loves it not, will not take much pains to get it, nor be much concerned when he misses it. There is nobody in the commonwealth of learning, who does not profess himself a lover of truth; and there is not a rational creature, that would not take it amiss to be thought otherwise of. And yet, for all this, one may truly say, that there are very few lovers of truth for truth's sake, even among those who persuade themselves that they are so.—As truth can receive no evidence from our passions and interests, so it should receive no tincture from them.—It is the prerogative of truth alone, to command assent by its own authority only."—*Locke.*

Knowledge essential to Virtue.

"Great eminence in virtue cannot be obtained by men grossly ignorant. A man may be a great scholar, and a profound philosopher without being eminently virtuous; but no man can rise to distinguished moral excellence without a considerable insight into human nature, and comprehensive views of the theory of morals and the principles of religion. No mistake is more frequent, nor more derogatory from the dignity of morals, than that supposing that knowledge is not essential to virtue. It is no doubt true, that many weak, ignorant people are as pious and good as they know how to be. But no great, exalted, and eminently useful character was ever formed without having its foundation laid in a capacious and highly cultivated understanding."

CHRISTIAN REGISTER.

BOSTON, FRIDAY, OCTOBER 25, 1822.

STRICTURES ON EXTRACTS FROM DR. MILLER'S LETTERS.

Another extract from these Letters, and the last we shall notice at present, is on the subject of inculcating our doctrinal opinions on children. [*See Recorder Aug.* 17th.]

This extract manifests such an extraordinary prejudice against all impartial inquiry, and particularly such a determined and violent enmity to every thing relating either to the name or the faith of Unitarians, that it is quite worth while to listen to a few passages, for the purpose of perceiving to what an extent—we had almost said of *madness*—a man may be carried in his opposition to particular names and doctrines, when he abandons his reason and common sense to the misrule and guidance of passion, and preconceived antipathies.

"Were you to see your children assailed by the arts of open infidels, reading their books, frequenting their impious assemblies, and beginning to borrow their blasphemous cavils, you would, no doubt, consider the prospects as highly alarming, and hasten to employ all proper means to save them. But if what I have said in the preceding pages be correct, the arts of Unitarians are not less seductive, nor the danger of yielding to them less imminent, than those of open fidelity.

The truth is—and however offensive the expression of it may be, I cannot forbear to express it—the truth is, if I had no concern for the everlasting welfare of my children, I could no more consent that they should be brought up under Unitarian influence, or in Unitarian institutions, than I could to place them under the direction of the avowed teachers of frigid and cheerless scepticism. Nay, I am compelled seriously to doubt, whether it ought not to be deemed less dangerous to commit a youth to the tuition of an avowed infidel, than to that of one who would be zealous in endeavouring to instil into his mind the principles of a corrupt and delusive system, under the name of the Christian Religion."

We were at first strongly tempted to reply with severity to this extraordinary language; but on a little reflection we are convinced that it is a sufficient reply to itself. There is no person of common candour and fairness of mind, who will not readily perceive that such high-wrought and extravagant expressions have their origin either in wounded pride, or in sectarian prejudice and alarm; and their inevitable tendency must be, as the tendency of all such violent abuse ought to be, to bring *disgrace* upon their author, and *suspicion* on his every intimation to the disadvantage of his christian brethren. To reply at all to such unworthy insinuations, seems to be taking too low ground, and to be treating their author and his slanders with undeserved respect. If permitted to go forth to the public all bare-faced as they are, and undignified by any attempt at severer refutation, they will carry their antidote with them, and with a large majority of the enlightened part of the community, will very soon work their own cure. Among the less informed, and those who have but small opportunity of obtaining theological information, these slanders may indeed prove a temporary disadvantage to the progress of rational and enlightened religious principles; but in so enlightened a community as ours, this effect must be *temporary*, as well as limited in its extent; and the extreme violence of this attack upon us will necessarily create a reaction which, in the end, must greatly subserve the interests of free inquiry and rational christianity. In the mean time let Unitarians, instead of being dispirited and discouraged by such opposition to their generous endeavours, rather be quickened and animated to increased activity in promoting the progress of what they deem important and salutary religious truth. Especially let them direct their attention more effectually to the religious instruction of the rising generation. We do not mean by this, however, to recommend that they instil into their minds a prejudice against every thing that varies from their own creed; but that they should carefully guard them from every unreasonable bias, and especially against the contagion of that uncharitableness and illiberality which are so prevalent among the orthodox. We apprehend that the community, generally, are but little aware how extensive an influence of this kind has been acquired and is exerted by this class of christians over the minds of the young by the instrumentality of sunday-schools and the innumerable orthodox tracts that are continually flowing upon us in such copious streams. It seems to us important that the friends of liberal christianity should manifest a deeper interest in the future character of our religious community and should be more awake to what is transacting around them.—We rejoice to perceive that the public attention begins to be directed to this subject; and we cannot but hope that the time is near when parents who intrust their children to the care of sunday-school teachers, will be benefited by the instruction of those whose minds are unenslaved and unfettered by systems; but who will inculcate the most rational, enlarged, and generous views and principles.

No. V.

MR. REED—

"What can be done to check intemperance?"

In addition to what was said in the last number, I reply, something may be done by diminishing the number of licences to sell ardent spirits, and by checking the abuses of those which are given.

The number of licenses is immensely great, and every facility is given to the intemperate to obtain an instant supply at home and abroad, the moment they feel the rage of appetite.—This great number of licenses operates injuriously in another respect; it prompts the vender to little arts and accommodations in their several shops to attract the floating custom, which may so easily flow in other channels.

What then shall be done? Diminish the number of licenses for every town one half.—But it is replied, this gives a monopoly of trade to a few. This objection, if it has any force, lies against all licenses, the very principle of which is, from regard to the public good, to limit the privilege of selling. If the public good, not private cupidity, is to be regarded in giving licenses, let the number be reduced as far as that good requires. It might not cure intemperance, but it would mitigate the evil.—The licenses granted would be to persons less tempted, and less disposed to abuse them. The licenses withheld, would be from persons most in the habit of supplying irregular and injured customers. The check would of course be felt where most needed. And *be felt it would.* The intemperate have a little remnant of shame.—They love not to show their bloated faces in a reputable shop; nor to ask their quart or pint of a reputable man; nor to answer the inquiries of an upright and conscientious shop-keeper. Yes, they have a little shame unextinguished, or they would not send for spirit in the name of another, and by another's child instead of their own. And when they go themselves they would not take the unsuspected tin pail to bring their beverage, instead of the more convenient, but tell-tale bottle. This remnant of shame should be saved as a last spark of hope: and the shutting up of those shops in which there is the least principle—in which there is almost an exclusive dependence on vicious customers for their existence, might save the spark from extinction.

"But the selectmen, with whom this measure rests, will give offence, if they return a diminished number of persons to be licensed to the Court of Sessions." Ha! is the pinch felt here? Surely, then, it can be relieved. The selectmen are commonly among the most respectable citizens of the town, high-minded, and well principled. Fathers of the town, they will not ask what is popular, but what is right; not what will give them favour with the capricious, the licentious, the unprincipled, but what will reduce the poor tax, purge the morals, refine the manners, and elevate the character of the town, what will ease the anguish of a wife, and relieve the blushes of children, and save them from beggary and dependence. Those generous men who ordinarily serve the town, with no reward but that of the honour and the consciousness of doing their duty, will disdain to feel a timid and cringing respect to the most debased portion of the community, and those who contribute to their debasement.—From the friends of morals and of the public good, (and God forbid that a town in New-England should be found, where these are not the great majority,) they will receive the most cordial tokens of esteem and gratitude.

Let this measure, then, be adopted, and the number of licenses greatly diminished. If Apothecaries alone were allowed to sell the medicinal poison, and this in two ounce vials, under the prescriptive hand of a physician, I believe the public good would in the best manner be consulted. But for a measure so salutary, the community are not prepared. Let the selectmen, then, of every town, with all the deliberation the public good requires, with all the independence which becomes enlightened and high-minded men, and with a sense of their responsibility to Him, *who desires not the death of a sinner*, decide "*what number of inn-holders and retailers is necessary for the public good.*"—From the list of the former year let all be effaced, who have not "*maintained good rule and order in their houses and shops*"—all who are not themselves "*of sober life and conversation*"—all whom they judge "*not suitably qualified to retail spirits*"—all who "*have or keep implements of gaming*, or *suffer persons to use them within their dependencies*;" these the law determines disqualified. A known instance of suffering spiris to be drunk in a shop, should be regarded as sufficient ground of withholding the license.

But the shop-keeper may say, "You would not deny us the pleasure of *hospitality*, the privilege of *giving* a glass of spirit, provided we take no pay."

What! is not spirit at a cent a glass cheap enough? Are not the intemperate, (for others would disdain to tipple in a shop,) disposed to drink unless permitted to draw for themselves *without money and without price?* Certainly, this is an offence against morals, decency and law, which calls for reprehension. I feel a fever in my cheek, while I notice a custom so disengenious, and in its tendency so dissolute.—I regret to say that it is a custom in some shops, otherwise respectable. Let the eyes of selectmen, as they may, detect the offence, and without favour and impartiality, let them strike the names of the offenders from the certificate, returned to the Court of Sessions.

There is a practical minuteness in the hints of this paper, to which I have descended with regret. But the nature of the subject requires it. These may have effect on the distributers of evil, whom general and elevated articles might never reach. It is time that the fathers of our towns should apply the remedy to an evil confessedly increased beyond former example, and which is inundating the country with spirit. It cannot be doubted that the Courts of Sessions would receive a diminished list of persons to be licensed, returned by selectmen, as an evidence in them of moral feeling and public spirit, and as portending great good to the community. AN OLD MAN.

For the Christian Register.

LEWCHEW ISLANDERS.

In an English work, published in 1818, entitled a "Voyage of his Britannic Majesty's ship Alceste along the coast of Corea, &c." is a romantic and charming description of the Lewchewans, inhabitants of an island lying in lat. 26 14 N., long. 127 52 1 E., near the coast of China. These inhabitants, cut off as it were, from intercourse with the world, and preserving their primitive manners and customs, presented a beautiful picture of simplicity and innocence to the enraptured visitants of an European nation. Considering, as some do, all heathen nations as barbarians, and as living proofs of native and total depravity, it is delightful to hear of a people who exhibit an example worthy the imitation, in many respects, of christian nations. It must give us more exalted ideas of the human character, as it comes from the hand of the Creator, while it humbles us with the consideration that our superior advantages have not given us greater cause of exulting, in comparing ourselves with the unenlightened people of an obscure island in a remote part of the world.

The frigate *Alceste*, and her consort, lay nearly two months at anchorage in a harbour of Lewchew island, having landed Lord Amherst, the British Ambassador to the Chinese Court, at Canton, and being on an excursion for information. To present an excuse for the visit to the wondering inhabitants, who had never before seen a man-of-war, a *ruse* was practised, by which they understood the ship was in a leaky condition. The inhabitants, says the journalist, "put in requisition a number of carpenters, and people acquainted with the construction of their own vessels, who, at day light in the morning, hurried on board, bringing with them the rude implements of their art, in order to render what assistance they could in stopping the leak." Their proffered kindness was declined, but it was stated to them that there was a want of fresh provisions and water, which would be cheerfully paid for, if supplied. "An immediate supply of bullocks, pigs, goats, fowls, eggs, and other articles, with abundance of excellent sweet potatoes, vegetables, fruit, then in season; and even candles and fire-wood followed this intimation. Supplies of the same description being sent on board as often as was necessary for about six weeks: those who brought them taking a receipt to show they had been safely delivered; but the chief authorities who sent them, *obstinately refusing any payment or remuneration whatever.*

The ship was visited by a chief, accompanied by his retinue, who were received with distinction by Capt. *Maxwell*, who promised to return his visit. The officers, on a subsequent day, went on shore, where they were entertained by the chiefs in a hospitable manner. The British officers thought it a good opportunity to offer some presents to the chiefs, in return for their generosity; but they declined receiving them in that light, and on condition only that they should make any return they might think proper to *this interchange of friendship.*

The chiefs declined permiting the British to walk over their city, not having received permission from their king, who lived in the interior; but their shyness wore off gradually by daily intercourse. About this period a mutual friendship began to exist among us; confidence took place of timidity; and now, instead of permiting only a few to visit the shore at a time, they fitted up the garden of a temple as a sort of general arsenal for us: the habitations of the priests were alloted as an hospital for the sick, whilst other temporary buildings of bamboo were erected for the reception of our powder, which required airing, and for various stores wanting inspection and repair. They continued their usual supplies, bringing us even fresh water on board in their boats; and, understanding we required some wood for spars, they felled fir-trees, floated them down the river, and towed them along side, singing their usual boat-song, which had a very plaintive and pleasing effect.

These islanders probably originated from Japan or Corea; the Chinese language is learnt by a few; their native language is a dialect of the Japanese; they acknowledge the Emperor of China as their protector; they trace their history back to a period long anterior to the Christian era; and it is probable they are now the same kind of people they were twelve centuries ago.

"The dress of this people is as remarkable for its simplicity as it is for its elegance. Of the female attire we could make but little observation. Many of these islanders displayed a spirit of intelligence and genius, which seemed the more extraordinary, considering the confined circle in which they live. *Modera Cosyong*, one of our most constant and intimate friends, acquired such proficiency in the English language, in the course of a few weeks, as to make himself tolerably understood. They all seemed to be gifted with a sort of politeness which had the fairest claims to be termed natural, for there was nothing constrained, nothing stiff or studied in it. Capt. Maxwell having one day invited a party to dine with him, the health of the king of Lewchew was drank. One of them immediately returned thanks, and proposed the health of the king of the *Engelees.* A Chinese Mandarin would not have done this.—These islanders also accommodated themselves to our style, at our tables, unlike the boorishness of the Chinese.

"These islanders are represented as being remarkable for their honesty and adherence to truth. Although the rope machinery and other articles remained, for many nights, unguarded on the beach, and their opportunities on board were numberless, yet not one theft occurred during the whole of our sojourn among them.—The British seamen's hauteur was completely tamed by the gentle manners and kind behaviour of this pacific people. Not a single quarrel took place between them. When any of our officers wandered into the country beyond the bounds prescribed, they were not rudely repulsed, as in China or Morocco, but mildly entreated to return. When the seamen were sick they were daily attended, and every hospitable attention paid them. A young man died here. A coffin was made by our carpenters, and a grave dug by the natives, in the English manner. Next morning we were astonished to find a number of the principal inhabitants clad in deep mourning, (white robes with black or blue sashes,) waiting to attend the funeral. The natives watched the arrangement for the procession, and when they saw the order of precedence inverted, as is usual in military ceremonies of this kind, without the least hint being given, but with that modesty which characterise them, when the procession began to move, placed themselves in front of the coffin, and in this order marched slowly to the grave. The day after the interment they appeared at the tomb, with their priests, and performed the funeral service according to the rites of their own religion. Not satisfied with having smoothed the path of death, they carried their kind regards even *beyond* the grave!

"Of our religion they could form no idea, nor was it possible to explain it to them. They seemed at first to consider us worshippers of the sun or moon, and, of course, our astronomers as high priests, from seeing them busied about an observatory which had been erected in our garden, with a large telescope for the examination of the heavenly bodies. One Sunday a number of them were observed, during divine service, peeping through the quarter-deck ports, but were not noticed in sufficient time to invite them in.

"Crimes are said to be very unfrequent among these islanders, and they seem to go perfectly unarmed, for we observed no warlike instruments of any description; and our guns, shot, and musketry, appeared to be objects of great wonder to them.

"The marriages of this country are not managed blindfold, as in China, but the young people are permitted to make their own choice, and to communicate without reserve; and the kind manner in which they treated their children indicated the full enjoyment of domestic happiness."

"The period of our departure being now fixed, all the stores were embarked on the morning of the 26th Oct. The next morning,

as the ships unmoored, the Lewchewans, as a mark of respect, arrayed themselves in their best apparel, and, proceeding to the temple, offered up to their gods a solemn sacrifice, invoking them to protect the *Engelees*, to avert every danger, and restore them in safety to their native land!"

It is certainly pleasing to hear such accounts of the heathen, and we cannot but wish them the blessings of Christianity. Still, considering the small advantages they have enjoyed how incomparably superior are they to many portions of civilized Christendom. As they will be judged by the light they have received from their Creator their condition may be more enviable than that of thousands in christian lands, who do not avail themselves of the rich privileges the gospel offers. Such instances of virtue, where Christianity is unknown, are interesting to the man of reflection, and tend to rescue our race from the charge of the demoniacal spirit imputed to them. In all ages such instances have occurred. "The barbarous people," said St. Paul, in the phraseology of his day, "showed us no little kindness, for they kindled a fire, and received us every one, because of the present rain, and because of the cold."

T.

RELIGIOUS INTELLIGENCE.

The annual meeting of the "*Boston Baptist Foreign Mission Society*," was held on Wednesday the 9th inst. It appeared, from the Treasurer's account, that the amount received in subscriptions and donations during the year, was $1678, and 7 cents; $1000 of which was received from the executors of the will of the late Capt. Seth Webber.

A Society was lately formed by the young men of the first Baptist Church in Providence, R. I. called "The young men's Baptist Education Society, of Providence." It is considered auxiliary to the Education Society of the Warren Association, and its object is to assist in the education of young men of the Baptist persuasion for the ministry, who give evidence of piety and talents.

The Birman Empire is said to contain 14 millions of people. The only Christian Missionary in the empire is Rev. Mr. Judson. He has pursued his undertaking with great fortitude and perseverance, but has as yet but little fruit of his labours. The Birmans, though not so cunning, deceitful, and artful as the Hindoos in general, are very cruel and despotic. In Birman, as in Bengal, the females are not allowed to receive instruction. We are told that Mrs. Judson, (who is now on a visit to this country) proposed to buy 25 girls for the purpose of instructing them in reading writing and useful knowledge. It is the prevailing custom of the country, when a man becomes insolvent, to sell his wife and children to pay the creditors. Mr. and Mrs. Judson wished to avail themselves of this circumstance to bring a number of females under their personal management. The expense for 25, would be about £125.

We know not how this project may strike others, but to us it speaks much against the wisdom of any farther exertions in so hopeless an undertaking. The circumstance that such a measure is necessary, seems to us to afford most unequivocal evidence that the present scheme for christianizing the inhabitants of that empire, is utopian. It seems to us that nothing short of some special and extraordinary interposition of Providence, or some mighty revolution, which shall shake the strong holds of their prejudices, and bring them acquainted with European arts, manners, principles and attainments, will open the way for any successful operations in behalf of Christianity.

Erom the N. Y. Commercial Advertiser.

THE JEWS.

We hastily mentioned some days ago that Mr Noah had received an appointment from his European brethren. To prevent a construction being placed upon it which facts will not warrant, we took occasion to make inquiry of him relative to the report, and learned that it was a diploma from Berlin, constituting him extraordinary member and correspondent for the United States, of the society for the advancement of science and knowledge among the Jews —which diploma was accompanied by a letter highly complimentary to this country. It seems (as we are informed) that the project originally started by Mr. Noah of bringing a colony of Jews to this country to settle in Grand Island, or in some other part of the union, had created a profound interest among this ancient and persecuted people. The conclusion of the continental war has brought back to their coffers an immense sum in cash with which the armies of Europe were supplied, and the same is now lying useless, or producing a very little interest. The agency which they exercised in those wars, the importance and political weight of their great bankers, the flourishing situation of their manufacturers, the wealth of the agriculturalists, are singularly contrasted with the national oppression under which they live, and, as this people advance in the higher departments of knowledge, they cannot but turn their attention to this happy land, where perfect freedom awaits them.

The wealth and enterprise of the Jews would be a great auxiliary to the commercial and manufacturing, if not agricultural interests of the United states. A new generation, born in more enlightened times, and saving the benefit of education, would be free from those errors generally imputed to the Jews, and participating in the blessings of liberty, would have every inducement to become valuable members of society. That toleration and mildness upon which the christian religion is founded, will extend its influence to the neglected children of Israel, who in the United States, can find a home undisturbed, land which they dare call their own, laws which they will assist in making, magistrates of which they may be of the number, protection, freedom, and as they comport themselves, respect and consideration. We shall not be surprised if the views which shall be spread before them should lead to a valuable emigration of these people; and when they perceive one of their brethren honoured with the highest executive office of the metropolis of the union, and exercising a jurisdiction over Christians with christian Justice, they will be satisfied of the practical utility of those institutions which proclaim equal freedom and privileges to all.

We have obtained a copy of the letter addressed to Mr. Noah, and herewith subjoin it.

BERLIN, JUNE 1, 1822.

"Most Honourable Sir—Amidst the general distress and public calamity under which a great part of the European Jews laboured some years ago, and still are seen to labour, it was indeed no small consolation to every one to whom the fate of our brethren would appear interesting, to hear the noble voice of a most excellent partaker of our faith, animating the abject spirits of the members of an oppressed nation, by summoning them from an ungrateful and unjust country, to that part of our globe which they style the new; but would yet, with greater reason, name the better one. It was you, honourable sir, that afforded us that sublime comfort. Since that period, the more enlightened and respectable portion of the European Jews, are looking with eager anxiety to the United States of North America—happy to exchange the miseries of their native soil for public freedom, which is there granted to every religion; and like-wise for that general happiness, which not the adherents of a privileged faith alone, but every citizen is allowed to share.

The society, who dare thus address you, united for the purpose of advancing science and knowledge amongst the members of our ancient and holy religion, penetrated in the mean time with the deepest feelings of gratitude for the pleasing prospect which you have opened to our unhappy brethren, would have deemed itself failing in a most urgent duty, did we not acknowledge the full extent of your meritorious undertaking, by naming you Extraordinary Member and Correspondent General for the United States of North America. In conformity to which appointment, you will receive herewith enclosed, the patent of this nomination, with two accounts of the present state of our society, which will perhaps afford a better idea of our views and progress than this short letter.

You would, most honourable sir, infinitely oblige us, if you would transmit every particular information relating to the state of the Jews in America, their progress in business and knowledge, and the rights allowed them in general, and by each state. But you would still more oblige us by proposing such a number of persons who may be able to be members of our society, and who, under your Presidentship, establishing a distinct Society, would form a perpetual correspondence with us about the means of promoting the emigration of European Jews to the United States, and how such emigration may be connected with the welfare of those who may feel disposed to leave a country where they have nothing to look for but endless slavery and oppression.

E. GANS, Dr. of Common Law, President.
ZUNTZ, Dr. Philosophy, Vice-President.
M. MASER, Vice-Secretary.
LEO WOLF, M. D. Hamburg, Corresponding Member.

To MORDECAI MANUEL NOAH, Esquire,
New-York.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

JOHN BROOKS,

Governor of the Commonwealth of Massachusetts,

A PROCLAMATION,

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

As we derive our existence from the power of ALMIGHTY GOD, and are continued in being by the energy of His all-governing Providence, it becomes us, as men, who are the creatures of his power, and is infinitely obligatory on us as Christians, to acknowledge and adore the Great Source whence all our blessings flow, and religiously to offer to Him, through his Son, the only Mediator between God and Man, the sacrifice of sincere gratitude for all his goodness: In conformity, therefore, with the calls of duty, and the practice of this government,

I have thought fit to appoint, and by and with the advice and consent of the Council, I do hereby appoint THURSDAY, THE FIFTH DAY OF DECEMBER next, to be observed as a day of THANKSGIVING and PRAYER throughout this Commonwealth.

And the people of every religious denomination are requested to assemble in their respective places of public worship on that day, unitedly to express to Almighty God a deep and grateful sense of the manifold favors and blessings, which He has been graciously pleased to vouchsafe to us: In that He hath mercifully favoured us with a general state of health and prosperity; that notwithstanding the occurrence of repeated droughts, the earth, refreshed at sundry times with gentle showers, has yielded an abundant produce, and we have reason to rejoice in a plenteous harvest; that our civil and religious privileges, under free Constitutions of Government, and the influence of the Gospel of our Lord and Saviour Jesus Christ, are continued to us; that the signal blessings derived to us from our University, our Colleges, and other Seminaries of useful learning, are improving in value and importance;—that the means of subsistence and of social happiness are improving and multiplying; and by the introduction of more just and friendly views of national and commercial intercourse, and an active extension of our agricultural and manufacturing interests, are adapting themselves to the exigencies of a great augmentation of numbers, and that our nation is now blessed with peace, and the joyful hope of its lasting continuance.

And while engaged in the solemn exercises of devotion, may we all realise the unspeakable importance of evincing a genuine repentance for all our past follies and trangressions by forsaking them. As we join our voices in the religious services of the sanctuary, may we practically unite in fulfilling the offices of a pure and active benevolence, and in exemplifying all the virtues of the christian life and character.

The people are requested to abstain from all labour and recreation incompatible with the religious services of the day.

Given at the Council Chamber, in Boston, this eighteenth day of October, in the year of our Lord, one thousand eight hundred and twenty-two, and in the forty-seventh year of the Independence of the United States of America. JOHN BROOKS.

By His Excellency the Governor, with the advice and consent of the Council.

ALDEN BRADFORD, *Secretary.*

God save the Commonwealth of Massachusetts.

GENERAL INTELLIGENCE.

By the arrival of the ship Washington at New-York from New-Orleans, which left that place on the 7th inst. it appears that the Yellow Fever of the most malignant kind, was prevailing there, and sweeping off the inhabitants with distressing rapidity. Between *seven* and *eight* hundred deaths occurred from the 1st. to the 27th of September. The report of interments is as follows.

Sept. 20—Thirty-seven deaths, 23 of yellow fever,
Sept. 21—Twenty-seven deaths, 21 of yellow fever.
Sept. 22—Twenty-one deaths, 11 of yellow fever.
Sept. 23—Thirty-one deaths, 24 of yellow fever.
Sept. 24—Thirty-three deaths.
Sept. 25—Twenty-four deaths, 20 of yellow fever.
Sept. 26—Twenty-six deaths.

A challenge has been given and accepted at the South, by the owners of the two celebrated race horses *Sir Charles* and *Eclipse*, to run for a purse of *ten thousand* dollars.

A Panther was killed on the 3d of Sept. in the town of Westerly, R. I. by Samuel Allen, a boy aged about 14. He was started and driven upon a tree in a thicket, by a small dog. The boy who found him went home and got an axe and his father's gun, which was loaded with shot; he added a bullet to the charge, and cutting a forked stake to rest his gun upon, brought him to the ground mortally wounded. He ran to him and despatched him by knocking him on the head with his axe. When removed the next day he was found to weigh 144 pounds. He was 7 feet 10 inches from the tip of his nose to the end of his tail, and is stated to have been as broad across the breast as a horse.—His skin has been preserved and stuffed, and was exhibited at the Pawtucket Fair last week.

The Pawtucket Cattle Show was held on Wednesday last.—The animals were not numerous, but the specimens of domestic manufactures were various and beautiful. Among other curiosities the skin of a Panther lately killed at Hopkinton was exhibited —The intrepid lad who performed the feat of shooting the ferocious animal, was present, and rewarded both with money and praise. A large assemblage of persons both male and female were present.

Yesterday, at the Fair in Pawtucket, five gentlemen had their pocket-books stolen, and one was peculiarly unfortunate—a gentleman farmer, having sold a yoke of oxen for upwards of 90 dollars, was robbed of the money in five minutes afterwards!—*Prov. paper.*

It is reported that a man died a few days since at Tappan, of yellow fever, from New-York. He denied at first having been in the infected district. But just before he breathed his last, he confessed the fact, and pointing to his trunk which stood in the room, said that it contained the evidence—in that would be found his share of plunder, which he, with several others, had obtained in the infected district. On opening the trunk after his death, the man's story was confirmed. It contained a quantity of silver plate and other articles, which leaves no doubt but that they were stolen from some of the houses in that part of the city which had been abandoned on account of the sickness.

N. Y. E. Post.

American Commerce in the Baltic.—A list of the number of American vessels passed Elsineur previous to the 16th of August, in the present year, 1822, and the places to which they belong, reported by Captain Wise, of the brig Essex:—Boston 38, Salem 12, Newburyport 2, Duxbury 1, New Bedford 2, Beverly 1, Pembroke 1, Marblehead 4, Gloucester 1. Total number of vessels belonging to Massachusetts 62. New-York 11, Philadelphia 4, Charleston, S. C. 1, Bristol R. I. 5, Newport 3, New-Haven 1, Providence 4, Portsmouth N. H. 3, Kennebunk 2, Baltimore 1. Belonging to other states 38 Total 100. Where bound in the Baltic:—74 direct to St. Petersburg, 11 Copenhagen and St. Petersburg, 1 Copenhagen and Stockholm, 1 Copenhagen and Stetten, 1 Copenhagen and Riga, 2 Copenhagen direct, 10 Stockholm direct. Total 100. Of the above number, all had cargoes up, but 34, who were in ballast.

Northern Canal.—A letter from Whitehall states, that the Canal is in full operation; about 30,000 pieces of plank daily passing the locks at that place. The Glen's Falls feeder is rapidly progressing, and the expense of its construction it is thought will not exceed $60,000. *N. Y. Statesman.*

The Resident Engineer of the Erie Canal, at Lockport, offers employment on the canal, at 12 dollars per month, and subsistence to one thousand men, in addition to the number already engaged on that immense work. *Ib.*

A Liverpool paper states that the Caledonian Canal would be opened from sea to sea, in all the month of October.

The Rev. Mr. Frey, the Jew, who has lately been preaching in different parts of the country, and soliciting money to defray certain expenses of a society of Jews in New-York, has returned to N. Y. having collected in his excursion $1353 45 cts.

FOREIGN.

Affairs of Mexico.—The following, from a New-Orleans paper is supposed to be founded on late intelligence from Mexico, and from its similarity to other accounts received, is considered as giving a true account of the state of affairs in that country.

"The tyranny of Iturbide is at its height.—Those who displease him disappear daily—by what means, no one knows!

"The Bishop of Puebla, all powerful, makes Iturbide tremble—who, in his turn, makes others tremble.

"The republican party wait the moment when they may overthrow this ephemeral throne, under the ruins of which, without doubt, Iturbide will bury himself, if he is as brave as he is said to be.

"The troops remain unpaid, and are discontented; there is no quicksilver to supply the mines, which consequently remain unproductive."

Latest from Havana.—Accounts from Havana, to the 7th inst. state, that the United States sloop of war Peacock, had captured five piratical vessels, three of which she had burnt, one she sent to Pensacola, and the other, a schooner, mounting 9 guns, she took into Havana. 25 prisoners were taken; the rest of the crews escaped on shore.

The accounts add, that the pirates were still cruising in great numbers. A French ship had just arrived, after having been robbed by these buccaneers of the ocean.

The U. S. cutter Amelia, was cruising off Havana.

The Gazette of Havana, of the 27th, contains an essay, deprecating the piracies which are so openly carried on and tolerated on that island; and expressing the belief, if means are not speedily adopted by that government to arrest them, that their trade will be annihilated, and their produce rot upon their hands.

From the same paper, it appears that a very considerable degree of excitement exists at the present moment, between the American Spaniards and the natives of old Spain, resident in the island of Cuba. Several personal combats had taken place between the parties, originating in these adverse feelings; and more serious consequences were apprehended by many.

It is confirmed, that the Emperor Alexander had given peremptory orders for the shutting up of all the Masonic Lodges in Russia. All persons holding public situations, either in the army, navy, or civil departments, are enjoined to renounce Masonry forever, under the penalty of expulsion. This measure had excited an extraordinary sensation at St. Petersburgh, and was the subject of general conversation there.

Gaz.

MONTREAL, OCT. 12.—We regret to state that for some time past, considerable disturbances have occurred among the labourers employed on the Lachine Canal, originating, as we are credibly informed, from the difference of religious opinions.

During the present week, several engagements have taken place, and the interference of the magistracy has been found necessary to repress the lawless violence of their proceedings.—*Herald.*

The printer of this paper exonerates himself from any imputation of ignorance or disregard as to the execution of the work. Many errors have been issued which it was impracticable to correct, on account of the hurry in which it was put to press.

Eratum.—In a part of the impression of our last page, the present week, in an article headed Etymology—the word *yengkees*, should have been *yengees*.

ORDAINED,

At Dracut, September 26, by the Londonderry Presbytery, as Evangelists, Messrs. Stephen J. Bradstreet, John Clancy, John Barton, Joseph Merriam, and Orin Cottin. They enter immediately upon the duties of missionaries in the southern and western section of the United States. Sermon by Rev. Dr. Dana, of Londonderry.—*Salem Gaz.*

MARRIED.

In Cambridge-port, Mr. Thaddeus Bowman Bigelow to Miss Polly Doolittle Cutler.

In Waltham, by the Rev. Mr. Harding, Mr. Daniel Balch, of this city, to Miss Silence C. Adams, of Waltham.

In Plymouth, Mr. William Simmons, of Duxbury, to Miss Nuly Goddard.

In New-Bedford, Capt. Jeremiah Mayhew, of that town, to Mrs. Betsey Lucas, of Plymouth.

DIED,

In this city, on Friday last, George Lawrence aged 2 years, son of Mr. Chales M. Lawrence. On Wednesday, Mr. Scipio Potter, aged 85—John, son of Mr. Waush—Ann Maria, aged 12, daughter of Mr. David Lemoyne—On Sunday, Mrs. Mary Shepherd, aged 90, widow of the late Nathaniel S.—On Monday, Mrs. Elizabeth Osborn Kendall, wife of Mr. Benjamin K. aged 90.—Mrs. Hannah Evans, aged 41.—Mr. Adam French, jr. aged 22.—Mr. Thomas Davis, aged 35.—Mr. George Barrus, 75.—Margaret McFeely, aged 41.—Mr. Zachariah Sawtell, aged 41.—Mrs. Sarah, wife of Mr. Farnum A. Sumner, aged 22.—Mr. Nathaniel Glover, 68.—Thomas, son of William and Abigail Stevenson, aged 6 weeks.

Rev. Mr. Gray's Sermon.

SECOND EDITION.

IN the press, and will be published at this office, on Saturday, Nov. 1, "A SERMON *on the Religious Opinions of the Present Day*, delivered in two parts, morning and afternoon, on Lord's day, Sept. 23, 1821, to the Church and Congregation on Jamaica Plain, Roxbury, by THOMAS GRAY, A. M. their pastor, published by request of the hearers."

The rapid sale of the first edition of this valuable and interesting Sermon, and the repeated inquiries that have been since made for it, have rendered it expedient to publish a second edition, to which is added a number of valuable and interesting notes.

Oct. 25.

POETRY.

THANATOPSIS.

BY MR. BRYANT—AN AMERICAN.

To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And gentle sympathy, that steals away
Their sharpness, ere he is aware. When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make thee to shudder, and grew sick at heart:—
Go forth under the open sky, and list
To Nature's teachings, while from all around,
Earth and her waters, and the depths of air,
Comes a still voice—yet a few days, and thee
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground,
Where thy pale form was laid, with many tears,
Nor in the embrace of ocean shall exist
Thy image. Earth that nourished thee, shall claim
Thy growth, to be resolv'd to earth again;
And lost each humble trace, surrend'ring up
Thine individual being, shalt thou go
To mix forever with the elements,
To be a brother to the insensible rock,
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon. The oak
Shall send his roots abroad and pierce thy mould.
Yet not to thy eternal resting place
Shalt thou retire alone—nor couldst thou wish
Couch more magnificent. Thou shalt lie down
With patriarchs of the infant world—with kings,
The powerful of the earth—the wise, the good,
Fairy forms, and hoary seers of ages past,
All in one mighty sepulchre. The hills,
Rock-ribb'd and ancient as the sun;—the vales
Stretching in pensive quietness between
The venerable wood—rivers that move
In majesty, and the complaining brooks
That make the meadows green—and poured round all,
Old Ocean's grey and melancholy waste—
Are but the solemn decorations all
Of the great tomb of man. The golden sun,
The planets, all the infinite host of heaven,
Are shining on the sad abodes of death,
Through the still lapse of ages. All that tread
The globe, are but a handful to the tribes
That slumber in its bosom.—Take the wings
Of morning, and the Barcan desert pierce,
Or lose thyself in the continuous woods
Where rolls the Oregan, and hears no sound
Save his own dashings—yet, the dead are there,
And millions in those solitudes, since first
The flight of years began, have laid them down
In their last sleep—the dead reign there alone.
So shalt thou rest—and what if thou shalt fall
Unnotic'd by the living—and no friend
Take note of thy departure! All that breathe
Will share thy destiny: the gay will laugh
And beauty of its innocent age cut off—
When thou art gone, the solemn brood of care
Plod on, and each one as before will chase
His favorite phantom, yet all these shall leave
Their mirth and their employments, and shall come
And make their bed with thee; as the long train
Of ages glide away, the sons of men,
The youth in life's green spring, and he who goes
In the full strength of years, matron and maid,
The bow'd with age, the infant in the smiles
Shall one by one be gathered to thy side,
By those, who in their turn shall follow them.
So live, that when thy summons comes to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustain'd and sooth'd
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

MISCELLANY.

In the first volume of the Register, page 143, we gave an account of the formation of a Society in Paris, by a number of distinguished men, called the "*Society of Christan Morals.*"

The following letter from the Committee of this Society to the President of the Massachusetts Peace Society, with the document that accompanied it, were transmitted by Rev. Noah Worcester, D. D. to the President of the Massachusetts Society to aid in the suppression of the Slave Trade.

[TRANSLATION.]

SOCIETY OF CHRISTIAN MORALS.

Committee for the Abolition of the Slave Trade.

SIR—Nothing which interests humanity is foreign to Peace Societies. We have therefore the honour to inform you, that the Society of Christian Morals, whose design and labours are known to you, has appointed a committee to devise the most suitable means of furthering the effectual abolition of the slave trade.

We think that the religious and philanthropic undertaking is entitled to the good wishes of the respectable society over which you preside. We have therefore the honour to send you twenty-five copies of the Regulations of the Committee, requesting you to communicate it to the members of the Peace Society. We trust that you will second our endeavours by your counsel and encouragement; and we shall receive with gratitude any communications from you, relating to the object of our labours. Accept, sir, the assurances of our high consideration. TURCKHEIM, *Vice President.*
CHAS. REMUSAT, *Secretary.*

To the President of the Massachusetts Peace Society.

[TRANSLATION.]

SOCIETY OF CHRISTIAN MORALS.

Committee for the Abolition of the Slave Trade.

The Society of Christian Morals, formed under the authority of the government, and having for its object, the application of the principles of Christianity to the social relations of life, being convinced that nothing is more contrary to christian morality than the continuance of that odious and illicit commerce known under the name of the *slave trade;* and touched by the evils and cruelties without number that are occasioned by a traffic which makes humanity groan, and degrades those who are engaged in it, as well as those who are its victims, and is a dishonour to any civilized nation that shall any longer tolerate its existence, has chosen a committee of its members, charged with endeavouring, by every means in its power of a moral nature, to hasten the effectual abolition of the slave trade, which is formally prohibited by our laws, and condemned by conscience, but is continued by cupidity.

The members who compose the Committee are the *Baron de Turckheim*, member of the Chamber of Deputies, and Vice President of the Society of Christian Morals: *Count de Lesteyre*, Vice President of the Society of Christian Morals; *Marron*, President of the consistory of the reformed church; *Laffou de Ladebat*, *Llorente*, *Baron de Stael*, *Wilder*, *Vernes*, *Wilks*, *Charles Coqueral*, and *Charles de Remusat;* and Corresponding members in London, *Joseph Price* of the Society of Friends, and *General Macauly.*

The committee, convinced that there will be found in reason and general philanthropy the most powerful auxiliaries to their labours, do not fear to make an appeal to the public interest for a cause which is dear to religion, to morals and to humanity. They have, in consequence, determined to print and make public their rules; which are as follows:

Art. 1. The committee appointed to consider what are the most proper means, within the powers and objects of the society, to accelerate and complete the abolition of the slave trade, shall consist of twelve members, chosen by nominations submitted by the Council of administration; they to conform themselves to the general rules of the Society.

Art. 2. The committee will collect all the circumstances calculated to produce, to increase and to propagate a horror for that unworthy traffic; they will publish or cause to be published, with the approbation of the society, either in the journals of the society, or in other ways, the facts, or the ideas, which shall appear to be suited to combat the prejudices and the passions which have hitherto supported or protected a commerce alike contrary to morals and to law; they will encourage the composition of such works as will be useful to the abolition, and the translation of foreign works on the same subject, where the design and tendency of them is ascertained; they will make known and second every enterprise which shall be carried into effect, with the intention of annihilating directly or indirectly the slave trade. The publications intended to appear in the Journal of the Society shall first be submitted to the committee of publication.

Art. 3. The committee is therefore authorised to open and carry on a correspondence, first in France, and in Europe with such societies and persons as are devoted to the same work, or are disposed to concur in it, in order to profit by their counsels, their example and their assistance: 2d. beyond the continent of Europe in order to confirm and encourage the progress of exertions for the annihilation of the slave trade and the amelioration of the condition of the blacks, in different parts of the globe, and especially to animate and assist the philanthropic establishments on the coast of Africa for the civilization of the blacks.

Art. 4. The result of this correspondence, of which an account shall be rendered to the council of the society, shall be made public, either by insertion in the journal of the society, or in some other way.

Art. 5. The society will accept contributions, offered by a member of the society, or by any other person, appropriated specifically for the abolition of the slave trade. The committee is also authorised to receive subscriptions in money or other offerings for the same object. The different sums contributed will be placed in the hands of the treasurer of the society, who will keep a separate account of them.

Art. 6. The expenditures judged useful by the committee, shall be supplied only out of the special fund, except by express authority of the council of administration.

Art. 7. Besides the ordinary communications of the committee with the council of administration, there shall be once a year, a report of all their proceedings, as well as a statement of the most interesting circumstances which have come under their cognizance in the course of the year. This report shall be added to the general report of the society, and read with it at the annual general meeting conformably to the 17th rule.

The committee will receive subscriptions for any sum which shall be offered to them, and communications from any person who shall be diposed to collect subscriptions or to enter into correspondence with them. Letters should be addressed *free of expense* to *M. M.* les Presidens and Membres de la Societe de la Morale Chretienne, rue Tarranne, No. 12.

The amount of the subscriptions will be received at the office of the society, and by M. Dominique Andre, banker and treasurer of the society, *rue* Cadet No. 9.

FROM A LONDON PAPER.

DESCRIPTION OF THE TREAD MILL.

Recommended by the Society for the improvement of Prison Discipline.

The attention of the Society for the improvement of Prison Discipline has long been devoted to the adoption of some plan for the effectual employment of prisoners. All attempts of this nature have heretofore been attended with considerable difficulty, but it is confidently anticipated that this invention will not only afford suitable employment, but act as a species of preventive punishment.—Although but very recently introduced into practice, the effects of its discipline have, in every instance, proved highly useful in decreasing the number of commitments; as many prisoners have been known to declare that they would sooner undergo any species of fatigue, or suffer any deprivation, than return to the house of correction, when once released.

This wheel is exactly similar to a common water wheel; the tread boards upon its circumference, are, however, of considerable length, so as to allow sufficient standing room for a row of from ten to twenty persons upon the wheel.* Their weight, the first moving power of the machine, produces the greatest effect when applied upon the circumference of the wheel at or near the level of its axle; to secure therefore this mechanical advantage, a skreen of boards is fixed up in an inclined position above the wheel, in order to prevent the prisoners from climbing or stepping up higher than the level required. A hand rail is fixed upon this skreen, by holding which they retain their upright position upon the revolving wheel.

By means of steps, the gang of prisoners ascend at one end, and when the requisite number range themselves upon the wheel, it commences its revolution. The effort, then, to every individual is similar to that of ascending an endless flight of steps, their combined weight acting upon every successive stepping board, precisely as a stream of water upon the floatboards of a water wheel.

During this operation, each prisoner gradually advances from the end at which he mounted towards the opposite end of the wheel, from which the last man taking his turn descends for the rest, another prisoner immediately mounting as before to fill up the number required, without stopping the machine. The interval of rest may then be portioned to each man by regulating the number of those required to work the wheel with the whole number of the gang; thus if twenty out of twenty-four are obliged to be upon the wheel, it will give to each man intervals of rest amounting to twelve minutes in every hour of labour. Again, by varying the number of men upon the wheel, or the work inside the mill, so as to increase or diminish its velocity, the degree of hard labour or exercise to the prisoner may also be regulated. At Brixton, the diameter of the wheel being five feet, and revolving twice in a minute, the space stepped over by each man is 2193 feet, or 731 yards per hour.

To provide regular and suitable employment for prisoners sentenced to hard labor, has been attended with considerable difficulty in many parts of the kingdom; the invention of the Discipline Mill has removed the difficulty, and it is confidently hoped, that as its advantages and effects become better known, the introduction of the Mill will become universal in houses of correction. As a species of prison labor, it is remarkable for its simplicity. It requires no previous instruction; no task master is necessary to watch over the work of the prisoners, neither are materials or instruments put into their hands that are liable to waste or misapplication, or subject to wear and tear; the internal machinery of the Mill being inaccessible to the prisoners, is placed under the management of skilful and proper persons, one or two at most being required to attend the process, which keeps in steady and constant employment from ten to two hundred or more prisoners at one and the same time; which can be suspended and renewed as often as the regulations of the prison render it necessary, and which imposes equality of labour on every individual employed, no one upon the wheel being able in the least degree to avoid his proportion.

The classification of the prisoners according to offences, &c. may be adhered to in the adoption of these discipline wheels; the same wheel or the same connected shafts can be easily made to pass into distinct compartments, in which the several classes may work in separate parties.

As the mechanism of these tread mills is not of a complicated nature, the regular employment they afford is not likely to be frequently suspended for want of repairs to the machinery; and should the supply of corn, &c. at any time fall off, it is not necessary that the labour of the prisoners should be suspended, nor can they be aware of the circumstance; the supply of hard labour may therefore be considered as almost unfailing.

* The wheels erected at the House of Correction at Cold-Bath Fields are each capable of containing forty or more prisoners, and the joint force of the prisoners is expended in giving motion to a regulating fly, which, by expanding of itself in proportion to the power, will keep any number of men, from twenty to three hundred and twenty, at the same degree of hard labour.

Joy is a wild and transitory feeling unfitted to our present existence; so unfitted that we know not how to denote its excess but by tears. "Few, and far between" are its visits. The recovery of a dear friend from dangerous sickness, the return of another after long absence, the first moments of happy love, when doubt and fear fly before the delicious certainty of mutual affection, the first sight of one's offspring, or their noble conduct in after-life; these are a few of those "bright sunny spots," which, if unshaded by counterpoising sorrows, glitter upon the waste of human life. But rare, indeed, are moments of this description, and seldom are we able to resign ourselves to their full enjoyment: they make not up the sum of human life, and those are the wisest among us, who, seizing joy gratefully when it comes, look not forward to it with any sanguine expectations.

The young fancy that their follies are mistaken by the old, for happiness; and the old fancy that their gravity is mistaken by the young, for wisdom. And yet each are wrong in supposing this of the other. The misapprehension is mutual, but I shall not attempt to set either of them right, because their respective error is reciprocally consolatory to both. I would not be so severe on the old, as the lively Frenchman, who said, that if they were fond of giving good advice, it was only because they were no longer able to set a bad example: but for their own sake, no less than of others, I would recommend cheerfulness to the old, in the room of austerity, knowing that *heaviness* is much more often synonymous with ignorance than *gravity* with wisdom. Cheerfulness ought to be the *viaticum vitæ* of their life to the old: age without cheerfulness, is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth, if we would wish to have the benefit of it in our old age; time will make a generous wine more mellow, but it will turn that which is *early on the fret* to vinegar. *Lacon.*

In great cities men are more callous both to the happiness and misery of others, than in the country; for they are constantly in the habit of seeing both extremes. *ib.*

The happiness of married life depends more upon tempers and dispositions than upon talents, learning, wealth, or station—and yet, in the selection of a companion for life, the majority are more apt to be influenced by circumstances than by characters—and while vaunting their freedom from vulgar prejudice, they allow their choice for life to be determined by the world of fashion, rather than by the counsels of prudence and the impulses of affection.

ETYMOLOGY.

Machtilschwanne.—This word, in the Language of the Indians, means "A cluster of islands every way, so that it is in no way shut up or impassable for craft." The Indians think that the white people have corrupted this word into *Massachusetts.*

Yengees, an Indian corruption of the word *English*, whence probably the word *Yankees*—quasi *English*, *Yenkges*, *Yankees.*

Namaesi Sipu, Indian *Namaes*, a *fish*, *Sipu*, a *river*, Anglice, *Mississippi.*—Heckewelder's Account, &c.

They write from Pavia that the Sieur Mosate, Professor in that city, has undertaken to prove, by anatomical reasoning, that all the diseases of mankind proceed from their not moving on *all fours*, but walking erect on their legs!—This new doctrine, however, has occasioned so great disturbance as "to oblige the Professor to make his escape from Pavia;" but whether he ran off on *all fours* is not stated!

Maxims of the celebrated Philanthropist JOHN HOWARD.

'Our superfluities ought to give way to other people's conveniences. 'Our conveniences ought to give way to other people's necessities.' Our necessities themselves should be sacrificed to other people's extremities.'

A respectable clergyman once said, when speaking of the Wesleyan Methodists, (to whom he belonged,) that the true secret of their success he took to be this, 'They were ALL at it, and they were *always* at it.'

It is amazing to see how eagerly men employ their parts, their sagacity, time, study, application, and exercise; how all helps are called to their assistance when any thing is intended and desired in worldly matters; and how dull, negligent, and unimproved they are, how little they use their parts, sagacity, and abilities, to cultivate morality and religion.

It is a fact well ascertained, that when apple trees are in bloom, if the farina be gathered from the blossoms of a tree bearing sour fruit, and scattered on those of a tree bearing sweet fruit, the apples produced from these blossoms will partake of the flavour of both trees. In this way the flavour of fruit may be changed for the better—a matter worthy of note, though perhaps, not very profitable in practice.

Worm in the eye of a horse.—Dr. William Scott, of Madras, extracted a worm from the aqueous humour of a horse's eye, to which he gave the name of *Ascaris Pallucidus.*

CHRISTIAN REGISTER:

Printed every Friday evening, at No. 4, Spear's Buildings, *Congress-Street*, for the EDITOR, by

ROBERT M. PECK.

TERMS—Two dollars and fifty cents, if paid in advance, or three dollars payable in six months.

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